

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



AN APOSTLE OF THE NEGRO

John LaFarge, S.J.

•

A CATHOLIC VISITS TUSKEGEE

Rose Mary O'Keefe, R.N.

•

IRISH MIRRORS IN THE SOUTH

Thomas F. Doyle

•

TEN-THOUSANDTH-INCH CAPACITY

EDITORIAL

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August 1941

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— *The New York Sun*

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THE REGISTRAR

INTERRACIAL REVIEW

AUGUST - 1941

Vol. XIV No. 8

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other." — *Rev. John M. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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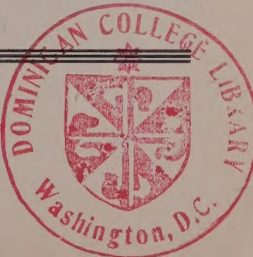
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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.....	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes.....	300,000
Estimated Number Unchurched.....	7,750,000
Number of Negroes Attending Colleges.....	23,038

Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions.....	450
Sisters Engaged in Colored Missions.....	1,600

Negroes in New York City.....	327,726
Negroes in Chicago.....	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

Racism vs. Rights

By RT. REV. JOHN A. RYAN, D.D.

Of course, this theory of racial superiority and racial purity is utterly without scientific basis. It is not accepted by any competent student of anthropology or of the related sciences. Every genuine scholar in these fields knows that there is no sufficient evidence to support the assumption that any race is intrinsically superior to any other race. Every genuine scholar knows that there is no such thing as a pure race; that all the so-called races existing today are blends, combinations of two or more blood strains. Not even my own branch of the so-called Aryan race, the Irish or the Celtic, is racially pure. And we are probably better off for the infiltrations. . . . St. Paul called himself "a Hebrew of Hebrews," yet he declared that "there is neither Jew nor Greek . . . but all are one in Christ Jesus." The essential equality of man, proclaimed in these words by the Apostle to the Gentiles, is likewise affirmed by the natural moral law . . . An adequate examination of human nature shows that all human beings are essentially equal, inasmuch as all are made in the image and likeness of God, that all have immortal souls, that all have intrinsic worth and dignity and that all are endowed by their Creator with indestructible rights to life, liberty and the means of developing personality. According to the teaching of Christ, the first and greatest Commandment is to love God above all things, and the second is like to the first: "Thou shalt love thy neighbor as thyself."

This Month and Next

Through the kindness of the editor of *The African Frontier* we are permitted to republish the biographical sketch of the life of FATHER LISSNER, by the REV. JOHN LaFARGE, S.J. We feel that our readers will be interested to learn of the remarkable career of FATHER LISSNER, whose golden jubilee is being celebrated this year . . . THOMAS F. DOYLE, a frequent contributor to the Review, shows how the plight of the Negro in the South can be compared to the "absentee-landlordism" so familiar to Americans of Irish descent . . . Several weeks ago Miss ROSE MARY O'KEEFE made an extended visit to Tuskegee Institute. Miss O'Keefe, who is a Registered Nurse in the Department of Hospitals in New York City, has been actively interested in the interracial problem for several years . . . The Book Review contained in this issue is from the pen of MISS MARY O'NEIL of Akron, Ohio, a graduate of Trinity College, Washington, D. C., class of 1941.

4,969 College Graduates

New York, Aug. 4.—There were 4,969 Negro college graduates during the school year 1940-41, according to the tabulation of *The Crisis* magazine made public in its 30th annual education number for August.

There were ten doctors of philosophy. Two from Illinois, and one each from Michigan, Western Reserve, Northwestern, Cornell, Harvard, Radcliffe, Columbia and Ohio State.

From Harvard University there were 156 graduates with the bachelor's degree, and 76 with professional degrees, including 21 doctors, 18 dentists, and 14 lawyers. Meharry Medical school had 48 doctors, 9 dentists and 10 nurses.

Atlanta, the leading graduate school of the race, had an enrolment of 268 and 50 graduates with a master's degree. For the first time in its history the University of Kansas graduated a Negro doctor of medicine.

Largest enrolment in Negro colleges was at Howard, 2,810. Among mixed colleges, New York University had 687 Negro students enrolled; Ohio State was second with 333.

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Vol. XIV

AUGUST, 1941

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TEN-THOUSANDTH-INCH CAPACITY

So unusual is it for the Review's Staff to travel by air, that when such an opportunity does occur we are not surprised to find ourselves seated close to what are pleasantly called the upper brackets. The president of a top-notch gun factory, for instance, who was anxious to tell us all he and his outfit were doing for defense.

Since the great man gave us his habitual line, we countered with our habitual question—it was previous to the President's executive order—and were just wondering how many Negroes he employed. In this case the alibi was somewhat better caulked than usually, for he operated in a town and region where Negroes are extremely few; and we could believe him when he said he was aware of no applicants. Moving from condition to theory, however, he enlarged on the fact that the question was pretty academic, for "you know," he informed us, "our work is precision work of the most exacting type. So precise is the construction of our weapons that we have to reckon with a tolerance of ten-thousandth of an inch. That is a severe requirement for a Negro worker."

It was a pretty severe requirement for any kind of worker, we admitted; but we were not quite clear what being a Negro had to do with it. Sewing up a living and palpitating heart, we suggested, was about as fine a job in "tolerances" as human skill could accomplish, yet it was a Negro surgeon, not a white man, who first performed this extraordinary feat. Without any great ransacking of our memories, we began to recall more and more delicate, exact and painstaking skilled feats performed by trained Negro hands, eyes and brains. To make the little story short, for the trip, too, was short, we believe we did quite a bit of educating during those moments in the upper brackets of the atmosphere and industry combined. "And you *have* educated me," was the frank acknowledgment.

If or when we repeat such a conversation, we can add a simple illustration which should do away with this misconception as to any necessary racial leaning toward inaccuracy. Where training is lacking, slovenly work is done. Where motivation and ambition are lacking, the slovenliness is intensified. But

given training, given motivation and confidence, exactness that can pass the most rigid tests is the property of no race or color.

Archibald Rutledge, in the *Saturday Evening Post* for August 9, writes in a traditional paternal style about "his" Negro workers on his plantation in Georgia. It is all very far away from industry and munitions factories. It is one of those Arcadias that very kind landlords have decreed that good Negroes shall be very happy in. We have not seen his Arcadia, and we know that few of our acquaintances would or could find any corner in it. But the merits of all that aside, one simple truth stands out from Mr. Rutledge's graphic story. It is not magic or astounding exception that shows Negro workers capable of skilled, patient, gruelling, delicate tasks that would floor many a confident Nordic. It is just natural capacity. These men work and plan with the level eye and keen constructive brain because the Lord gave it to them, and to all of their race who are encouraged to develop it.

Just a human document, not a survey or dissertation. Just another nail to drive into the coffin of the senseless and ignorant prejudice of those who refuse to Negro youth apprenticeship training and work-opportunity on purely racial grounds.

Now that more and more barriers are breaking down; now that these prejudices and misconceptions are being dissipated, it is the job for Negro youth to cease to lend plausibility to them by hanging back from training opportunities that are presented. The boggy of "tolerances" and native racial incapacity will be laid, finally and for all purposes, not by chance conversations in airplanes or by articles from the pens of Southern landowners, but by the energy and ambition of intelligent Negro young men who will walk straight up to the micrometer and look it in the eye.

Democracy Versus Racism

"Human malice," says an editorial in the *Boston Pilot*, "created the Aryan theory." Catholics suffered from it in former times. In Ireland, a jealous distinction was made between "Scotch-Irish" and "Irish." The former were presumed to be of superior

stock, the latter classed as inferior and shoddy. Prosperous Belfast was compared with poverty-stricken Dublin, but nothing was said of the discriminations and injustices that made the contrast inevitable.

In Germany, the Jews, in America, the Negroes are the modern targets of race theorists. That racism should still survive in a country which, unlike Germany, was created on broadly democratic lines, is something to ponder over. Common sense, reason and Christianity itself teach that separation of a country into racial categories is wicked and unjust. The depressed and undeniably inferior position that the Negro is *forced* to occupy in American society, particularly in view of his demonstrated capacity, when unhampered, to rise to splendid achievements, is proof that Aryanism flourishes here as malignantly, if not as openly, as it does elsewhere.

Should the Negro be encouraged in his attempts to rise from virtual peonage to a position equal to that of his white neighbor? The American answer is yes. So is the Christian answer. But many Americans choose to limit the scope of their democracy as well as of their Christianity. Unwittingly, perhaps, they follow in the steps of Hitler rather than those of Lincoln.

In a widely-heralded message, President Roosevelt deplored the racial prejudice apparent even in the national defense program, insisting that no nation combating the threat of totalitarianism can afford to exclude large segments of its population from defense industries. In his pointed challenge, he urged employers to prove their patriotism by opening their factory doors to competent Negro workers, to all loyal workers, in fact, regardless of their race, national origin, religion or color.

The President's injunction stems primarily from the exigencies of the present defense situation. But there is another injunction which comes from a higher source and is as binding in times of normality as well as of emergency.

It is the injunction of Christ, Who, preaching the equal dignity of all men, anticipated a scientific truth that anthropologists now universally proclaim. To translate this truth into visible reality means that in America every manifestation of racial discrimination and injustice must be vigorously opposed. If human malice created the Aryan theory, Christian democracy, in turn, must confound and dissipate it forever.

Progress in Los Angeles

We are gratified to learn of the highly successful sixth annual Interracial Meeting sponsored by the Interracial Council of the Holy Name Union of the Archdiocese of Los Angeles. On Sunday, July 13, over three hundred parish Holy Name leaders from Los Angeles and the surrounding area attended the Corporate Communion and Breakfast which was held at St. Leo's Church.

It is highly encouraging to learn that this meeting was a distinct success and that the Los Angeles Council is making real progress. The speakers discussed the problems confronting the Negro as well as the steps to be taken to effect a solution. Catholic Negro speakers described the handicaps and barriers imposed on one-tenth of the citizens of America as the result of the prevalence of race prejudice or down-right indifference.

Among the speakers were the Rt. Rev. Msgr. Michael O'Gorman, Director of the Holy Name Union who celebrated Mass and delivered the sermon. Father John McNulty, Pastor of St. Leo's called for the moral support of all Catholic men of the Archdiocese. He urged that Catholics in business apply the principles of the Interracial Council by giving employment to qualified Negroes. Another speaker was

Hyde Wade, a Catholic Negro, a brother of the Rev. Francis Wade, S.V.D.

We congratulate the officers and members of the Interracial Council and the directors and officers of the Holy Name Union of the Los Angeles Archdiocese upon the remarkable success they have made.

We believe that the achievement of the Holy Name Union will stimulate a similar interest in the interracial cause by Holy Name Societies throughout the country.

The Segregation Laws

Petty indignities in trains, restaurants, schools, hotels and even hospitals are part of the daily tribulations of Negro Americans. Violations of the spirit and letter of the Constitution continue even when talk of American democracy becomes almost incessant.

The decision of the United States Supreme Court last April in the suit instituted by Representative Arthur W. Mitchell over his expulsion from a Pullman car while traveling from Chicago to Hot Springs declared in part: "Colored persons who buy first class tickets must be furnished with accommodations equal in comforts and conveniences to those afforded to first-class white passengers." The ruling was hailed



Holy Name Interracial Meeting, Los Angeles

by Mr. Mitchell as a "step in the destruction of Jim Crow himself" and the first decisive step toward equal rights for Negroes "in my lifetime."

Recent complaints of segregation on the new streamlined coach trains from New York to Southern cities indicate that a great many more legal battles may have to be fought before Jim Crow is finally laid to rest. In a letter to A. H. Shaw, general passenger agent of the Pennsylvania Railroad, the National Association for the Advancement of Colored People charges that Negro passengers are sold reserved seats only in the No. 1 coach of the train which, as usual, is nearest the engine. As long as the train is north of Washington, Negro passengers are to use the club, dining and observation cars at will; but as soon as the train leaves Washington, they must remain in their segregated coaches.

The NAACP points out that Negroes are not required by law to ride in separate coaches north of Washington and that, therefore, the practice of restricting their reservations on these trains to one car out of New York is in defiance of the Interstate Commerce Act which insists that railroads should give Negroes traveling from one State to another accommodation equal to that provided for white persons.

It is sometimes denied that segregation laws have the intent of harassing or oppressing, but are for the protection and benefit of both races. Ten States have enacted laws that force Negroes and whites to travel in separate coaches. The defeat of the Arkansas statute, it was feared, would break down all State and municipal requirements for segregation on railway, and street cars, theatres, hotels, restaurants and schools.

In answer, it must be pointed out that segregation has been forced upon solitary Negroes in instances where there was obviously no question of "protection and benefit." Nor can it be denied that railroads enforce Jim Crowism solely in deference to sectional prejudices. Where the Negro traffic is light they claim it is economically impossible to furnish accommodations of a type equal to those enjoyed by white passengers. As to the breakdown of segregation laws, the statutes themselves are hardly likely to survive a rigid Constitutional test. Perhaps a test case involving the segregation of Negro passengers on trains leaving New York would definitely confirm this belief.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

SUMMER COMMENCEMENT

The Fifteenth Annual Session of the Summer School of Xavier University closed on July 31st, with the graduation of seventeen undergraduates and five graduates. Rev. Clarence J. Howard, S.V.D., of Bay St. Louis, Miss.—eloquent young cleric of the group—delivered an inspiring address to the graduates, and Rev. Edward F. Murphy, S.S.J., Ph.D., dean of the department of Religion and Philosophy, conferred the degrees. Rev. Dominic Marchese, S.S.J., University Chaplain, was celebrant of the Baccalaureate Mass.

Graduates of the Graduate School of Arts and Sciences presented very valuable material in their interesting theses. Osceola A. Blanchet, A.B., wrote: "An Investigation of Negro Business in New Orleans, 1930-'40"; Edna Mathilde Cordier, A. B., "Historical Sketch of Public Schools for Negroes in Louisiana"; Marie Dejan, A.B., "Education for Negroes in New Orleans Prior to 1915"; Minnie L. Finley, B.S., "A Comparison of the Status of Physical Education in the Negro Public Elementary Schools of Atlanta, Ga., Birmingham, Ala., and New Orleans, La."; Eula M. Smith, A.B., "Imagery in Representative Negro Poets".

XAVIER ATHLETES

Among the members of the colorful tennis squad of Xavier is the present National Open Singles Champion of the American Tennis Association, Jimmie McDaniels—who has held this title and the National Intercollegiate Singles Championship for the past three years. McDaniels formerly shared the National Open Doubles title with Richard Cohen, formerly National Intercollegiate Singles Champion and is ranked as the second singles player in the country. The other members are: Joseph King, the present National Junior Open Singles Champion, and Robert Ryland who held the National Junior Open Singles Championship before he passed the age limit last year.

FATHER LISSNER: APOSTLE OF THE NEGRO

By JOHN LAFARGE, S.J.

Fifty years have passed since on May 15, 1891, Pope Leo XIII issued his great Encyclical, *Rerum Novarum*, the Charter of Labor for the working classes, the greatest of all milestones in the social teaching of the Church.

In July of the same year, fourteen young women completed their novitiate with their Foundress, Mother M. Katharine Drexel under the care of the Mercy Sisters of Pittsburgh, and established their first mother-house at Torresdale, Pa. They assumed the name Sisters of the Blessed Sacrament for Indians and Colored People, and began a great pioneer work in the Catholic education of the Negroes of the United States.

On the twenty-fifth day of the same July, a young Alsatian priest, filled with boundless zeal, energy and devotion to his Master, Jesus Christ, was raised to the ranks of the sacred Priesthood, as a member of the Society of African Missions at the Major Seminary at Lyons, in France.

Today the whole Church in America honors Father Ignatius Lissner as the great Apostle of the Negro in this country. He is a living exemplification of the teachings of Leo XIII nobly expressed in that same Encyclical.

For they will understand and feel that all men are children of the same Father, who is God; that all have alike the same last end, which is God Himself, who alone can make either men or angels absolutely and perfectly happy; that each and all are redeemed and made sons of God, by Jesus Christ, 'the first-born among many brethren': that the blessings of nature and the gifts of grace belong to the whole human race in common, and that from none except the unworthy is withheld the inheritance of the Kingdom of Heaven. 'If sons, heirs also; heirs indeed of God, and co-heirs with Christ'. (Rom. viii, 17.)

These words, uttered to the world while the young Levite was spending his last few weeks in immediate preparation for the graces of the priesthood, may well be taken as a platform for his entire life. For that long and arduous career has been spent to see that these lessons be literally put in practice for those millions of souls in this country whose spiritual welfare was most generally forgotten.

To one who has known Father Lissner for about

half of these fifty years, one impression stands out above all else: the impression of patience. Each year, when, on the fourth Sunday after Easter, I read the words of the martyr Saint Cyprian who tells us that patience is a virtue we have in common with God, the picture of Father Lissner comes before my mind. Every time that I meet him the picture is reinforced. It is not a heavy or passive patience, the mere resistance of a being who has schooled himself to take blows and to grin and bear it. Rather it is an aggressive patience, a joyful thing that ranks its possessor among the great warriors of all time. It is founded upon hopes higher than any human calculation: the patience of Job, Pasteur, Saint Theresa or his own namesake, Ignatius of Loyola, who, too, was a fiery soul but banked his fires because he was hammering on the anvil of eternity.

As the years passed, another picture formed itself in my mind. The virtue of patience is associated with the vocation of the fisherman. As a fisherman I like to think of Father Lissner. I have never seen him with a rod and line relaxing the spirit on the bank on some tranquil stream in Georgia, for I know well he would have no opportunity for such relaxation, even if he had the inclination for it; but I might compare St. Anthony's Mission House in Tenafly, Father Lissner's headquarters, to a tranquil fisherman's retreat in the midst of an immense and stormy sea. From that safe retreat Father Lissner has forever been setting forth or to it forever returning. All he has experienced upon these endless trips has taxed his patience to the limits of human endurance, but has only succeeded in perfecting it with the progress of the laborious years.

Always the same story was to be told; the planning for new missions, or for the expansion and improvement of those already existing. Always hopes for certain great and far-reaching objectives which presented almost insuperable obstacles but nevertheless would eventually yield to the combined attack of labor and prayer. Such, for instance, was the objective of a Negro clergy, as an indispensable complement of the work of the white missionaries in the Negro field in this country. Such was the life-long cherished plan of an American Province of his

own Society, whereby men could be trained up in this country and the home missions not be dependent upon recruiting from abroad.

Simple and obvious, you may say; but all too often the simple and obvious things go years without fulfillment. Difficulties and misunderstandings, cross-purposes of holy but short-sighted men intervene; accidental failures are taken as typical; hearsay rather than fact is listened to; the evil spirit himself gets in his subtle work; while death, sickness, poverty, wars, intervene when all seems assured.

Father Lissner's experiences in the home-mission field exemplify in classic fashion certain circumstances which try patience and endurance to the limit. These circumstances may be summed up as a trinity of obstacles: poverty, apathy and prejudice.

The apostle of the Negro is engaged in a work which should, in the nature of things, be supported by the greatest enthusiasm and cooperation from everyone with whom he comes in contact. Clergy and laity in the Church should hail this work with delight and vie with one another in pouring forth material aid so that his time can be given without disturbance to the spiritual tasks that of themselves are enough to occupy all the time and energy of the most resourceful human being. Imagine the situation that Father Lissner faced when he began his work in Georgia in 1907. Georgia at that time had a Negro population of 1,250,000 within its 60,000 square miles of territory. In this vast area, according to the report in 1916 of the Commission for Mission Work among the Negroes and Indians, there were but two small Negro Catholic missions, one in Macon, the other in Savannah. The one little school "highly appreciated by the colored people," in the Macon mission which had for several years been attended by the Sisters of Mercy had been discontinued, owing to the "increased demand for Sisters in other places."

Characteristic of the man, for it represents literal truth and not rhetoric, are the words he wrote concerning the first beginning of his work at Savannah. "When I obtained a sufficient footing I rented a little house near the Church and associated with the priest (Father G. Obrecht) sent by the Society to help me. The Catholic Negroes were not numerous. Excluding the children, the average attendance on Sunday was not more than twenty-five persons. The collec-

tions were poor in the same ratio, and I was told that if I did not get friends to help me, we would be forced to starve or abandon the attempt. I, however, was not ashamed to beg, nor would I have refused to dig. I was ready to work and to work hard."

The six missions founded by Father Lissner in Georgia as well as those of Los Angeles and Tucson, Arizona, with churches and resident pastors, schools and efficient teaching staffs, social halls, etc., are monumental evidence of his untiring labor, patience and zeal. Founder and builder, Father Lissner continued to be and today, all the establishments in charge of the S.M.A. Fathers in America (with the exception of those in Illinois which were founded by the Irish Province) owe their existence and vitality to Father Lissner, supported indeed, to use his own gracious words: "by the sacrifices and persevering work of my associate priests and Religious Sisters."

Spiritual writers tell us that one of the greatest surprises on the Day of Judgment will be the revelation of the importance of works that were regarded as merely passing or incidental during our lives. Sometimes an encouragement has been given to some undertaking which of itself bears great fruit. The lives of the Saints are filled with such instances. To recall that with which we began, we have the single word spoken by Leo XIII to Mother Katharine Drexel which impelled her to undertake the foundation of her Community. To Father Lissner's zeal and readiness of understanding the Catholic Laymen's Union of New York owes the realization of its plan, undertaken in 1928, of annual retreats for Negro professional and business men. Looking in that year for a home for this work, of which the writer was the director, ideal facilities were supplied by Father Lissner in the beautiful headquarters of his society at St. Anthony's Mission House in Tenafly, where the retreatants were provided with ideal surroundings for meditation and prayer. Through Father Lissner's hospitality and that of the local superiors, such as Father Hess and the present superior Father Alphonse Barthlen, the work has been carried on to this very day.

Father Lissner was born at Wolxheim in Alsace on April 6, 1867, the youngest of fourteen children. Here was a man who could easily have prepared for himself a life of honor, security and influence and prosperous manhood. He had given up all in order

to follow God. I learned of his experiences in Africa in the missions of Dahomey, where he labored for five years, preaching, baptizing, building churches and schools often with his own hands.

The fact that an American Province of his Society has at last been established must be a source of great satisfaction to Father Lissner. I know from many conversations how constantly and patiently he labored for this end, how convinced he was that the Society's work could never flourish until it could be replenished by vocations from American youth.

Another crowning joy after long years of disappointments and uncertainty must have come when on May 18 of this year he attended the dedication of the splendid school in St. Aloysius' parish in New York by the Most Rev. Francis J. Spellman, Archbishop of New York. In charge of this school are the Handmaids of the Most Pure Heart of Mary, Negro Religious who owe their origin to Father

Lissner. It was his daring yet simple concept that encouraged Mother Theodore Williams to form her little band of Sisters in Savannah. It was again Father Lissner's courage and confidence in God's providence that brought the Sisters from Savannah to Tenaflly, and from Tenaflly to New York and sustained their courage and morale through many years of trial and uncertainty. Now that the Sisters are given so great and fruitful a charge is a triumphant indication of the prudence and invincible confidence that this apostolic man has always shown.

The lines just written are but a few scant remarks on a subject that could readily fill a book. Some day, let us hope, there may be gathered together the full story of Father Lissner's innumerable experiences, travels, conversations, hidden and public achievements. It will be a great narrative and it will be an inspiration and encouragement to all future missionaries at home and abroad.

IRISH MIRRORS IN THE SOUTH

By THOMAS F. DOYLE

If a new South is to be built, who, for historical and other reasons, should engage more readily than the Irish-American in the work of preparation? In common with all Catholics, he is challenged by the words of Pope Pius XI: "When the faithful participate in a work of Catholic Action, then more than ever are they a 'chosen people, a holy people' as extolled by St. Peter;" and again by the words of Pius X, "to do nothing is a sin of omission and it may be extremely grave." As a descendant of a race which less than a hundred years ago experienced the same handicaps of absentee landlordism that now afflict the South, he owes a participation prompted by a fuller conception of what it means to be a Negro in America than exists among any other racial group in the country.

Scanning the long records of Ireland's misfortunes, the Irish cannot fail to be impressed by the parallels that drew them close, in the sense of a common experience, to the Negroes of America. Even the degradation of slavery was not spared their race; thousands of the Irish—men, women and children—were trans-

ported to the British West Indies during the Colonial period. Like the Negro during the days of the great plantations, the Irish were engaged in a variety of skilled occupations. But just as the Negro, was pushed to one side to make way for white workers, when the Civil War ended, so the workers in the woolen, linen, sugar-refining, cabinet-making, textile and hosiery industries in Ireland were victimized by the simple process of having their enterprises crippled lest they compete with those of England.

The civic, economic and social evils which the Negro endures are akin to those which spread unrest and poverty in Ireland for centuries. Before the Act of Union, Ireland had a separate parliament, but no Catholic could sit in it, nor could he hold any public office. Furthermore, he was excluded from all the professions and from the army and navy. "Few legislative bodies," Lecky tells us, "ever exhibited a more savage intolerance than the Irish Parliament in the first quarter of the eighteenth century."

Negroes in the South, although recognized as Americans, and certainly not excused from paying taxes or

from observing national or State laws, have as little to say about the levying of these taxes or the enactment of these laws as had the tenants on the great estates of Anglo-Irish noblemen. A wealthy and cultured ruling class was as dogmatic about the need of keeping the Irish peasant in his place as a good many Americans are about keeping the Negro where he belongs. Beyond the English Pale were the "barbarian" Irish, looked upon as a dangerous, thriftless, unregenerate lot, to whom liberty would be a mere incitement to license. In present day America a correspondingly contemptuous classification exists to justify the denial of the right to vote, not only to Negroes, but also to white men too poor to pay a poll tax.

"Until the passage of the Emancipation Act in 1829," Edmund Burke wrote, "the code against the Irish Catholics was a machine of wide and elaborate contrivance, and as well fitted for the oppression, impoverishment and degradation of a people, and the abasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man." How aptly those words fit the treatment of Negroes, not only through legislative decrees but also through unwritten social codes!

When the refugees from the potato famine of 1847 came here from Ireland they were sadly ill-conditioned for participation in American political or industrial life. Not a few came unskilled in any trade, confused by the transition from the pastoral quiet of their homelands to the seething, aggressive life of a great and growing nation. Having long been branded as mentally and morally inferior by their overlords, it took time before the energizing influence of democracy enabled them to rise, through education and social adjustment, from the lowest rungs of the economic ladder to the secure and respected positions they were destined to occupy. One by one they overcame the libels that had exposed them at first to contempt and afterwards to the active anti-Irishism of the A. P. A. and Know-Nothing groups.

When the Negro complains of insanitary urban tenements and bleak rural shacks, the Irish can recall the one-room hovels that millions of their ancestors were obliged to call home. Only their profound Catholicism enabled the Irish to keep intact their

national integrity in the face of so much ostracism and oppression. A poet tells

" . . . the years of pain
The starving stomach, and the maddened brain,
The years of sorrow and want and toil
And the murdering rent for the bit of soil."

The Negro, although few of his numbers are members of the Catholic Church and at least five million belong to no church at all, has been buoyed up under similar hardships by an intense optimism and an unquenchable hope of eventual vindication. As the Irish bred leaders to pilot a course out of every storm, so, too, have the Negroes, today so ably represented in the interracial movement. In common with the Irish, who believed that self-reliance was needed to secure emancipation, the Negro has trained himself to take advantage of every opening afforded him. He has traveled a long and painful road, and his splendid achievements are all the more remarkable for that.

Eight million Negroes live in the South and their problem is intimately linked to the future of that region. Unless the Negro prospers, the South will continue to be backward and undeveloped. Denied adequate education, with little political, economic or social opportunities, the Negro must shake off the inertia imposed by an outdated economy. Great and sudden catastrophes in any region readily evoke the wholehearted assistance of the entire American people; but the catastrophe that overtook the South after the Civil War was allowed to degenerate into a chronic disorder that grew more complicated with every passing decade. Now it is so complex that a multitude of coordinated remedies is demanded for its cure.

Incredibly rich in natural resources and assured of an abundance of cheap power from the T. V. A. project to facilitate industrial diversification and expansion, the Southern States are capable of almost unlimited development. But to achieve progress, the economic and social waste that keeps the people of this region at poverty levels must be eliminated. An adequate technology is required to utilize its physical wealth. Extensive housing programs, greater recreational and health facilities are needed to enrich, protect and inspire human life. Sectionalism, racial intolerances and oppressions must yield to a new and

more realistic culture based upon recognition of the need of a readjusted Negro-white relationship. Both North and South are accepting the premise that the South's problem is a national one, that the interests of the entire people are involved in the welfare of the region and its submerged millions. "If the Negroes of the South were raised to the standard of living of the average American," General Robert E. Wood, former president of Sears, Roebuck and Company, has said, the wheels of every kind of industry would begin to turn at a rate never before dreamed of even in our greatest boom days."

The plight of the Negro, like that of the Irish peasantry of the past, is inextricably linked to the problem of land ownership and land tenancy. To make possible land ownership for hundreds of thousands of tenant farmers is a problem to be met by Federal, state and local governments, through cooperative organizations and through the development of adequate rural credits. The patterns set by Australia, New Zealand, Canada and, more recently, by the Government of Eire, are worth studying when means are sought to end the triple evil of land monopoly, oppressive landlordism and inadequate housing. The beginning of a new era in Ireland was marked by the passage in 1870 of the first of the land acts, in which, for the first time, the interests of the tenant were definitely the main object of legislation, and an attempt was made to protect him from eviction.

In Ireland this change for the better came only after years of intensive agitation by the people. In the South the unionization of sharecroppers and farm laborers to bring about a reconstruction of agriculture and to secure ownership opportunities is cer-

tainly in order, however much the Bourbon element feels impelled to muster its forces against it. In addition to protecting its resources and developing and freeing its industries from outside control, the South must undertake a coordinated effort for the training of its people, Negro and white, for better work and better pay. There is needed, not only an abundant labor supply, but a development in both races of the skill and quality of workers necessary to meet the needs of competitive industry.

Over in Ireland a sound program of social reconstruction—doomed, perhaps, to be deferred in its full realization by the war—has already begun to assume the aspect of reality. Ireland is rebuilding its rural economy along the lines endorsed by Catholic sociologists. Migration to the cities and towns has been halted by restoring to farm life its basic vitality and optimism and by creating an environment that will satisfy the human longing for adequate recreation and cultural opportunity, while making possible a land cultivation based upon the common good of the farmer, the consumer and the nation.

The patriotism of the Irish in America is beyond dispute. They have pulled many weeds from the garden of the New World. They have helped to enrich and inspire as well as protect the democracy of America. In giving heed to the voice of their Church, which seeks not only to draw the Negro closer to Christ, but to raise him in dignity and opportunity to the level of the white American, they will again justify the opinion of an American writer many years ago: "No State can thrive without such virtuous citizens and no country can be hopelessly lost that has the happiness of possessing them."

A CATHOLIC VISITS TUSKEGEE

By ROSE MARY O'KEEFE, R. N.

In 1889 the Negro Chaplain of Tuskegee Institute made a trip through Macon County, Alabama, and adjoining regions. The description of his trip and his findings were published later and Dr. Booker T. Washington prefaced the account by statements to the effect that he could vouch for its general ac-

curacy. In this article the major part of rural Negroes are referred to as marked by "astonishing ignorance and abject poverty." The author further stated that "The Negro's chance to accumulate are very poor; they are tillers of soil, they know no other way to make a living. The situation of many is very

little better than that of cattle, and their children are growing up in filth and dirt and immorality." One who visits Macon County today will find that conditions have improved.

Today, physicians, nurses and teachers, thanks to the influence of Tuskegee Institute and other agencies, are leaders in improving conditions.

Today, the evidence of economic, educational, health and professional progress is staggering. There is now no denying the fact that the Negro race has developed a capacity for effective organization on a large scale.

Tuskegee Institute is the very highest example one can give of Negro potentiality and efficiency. Here is an institution in which the Negro is in full command.

The President—Dr. F. D. Patterson—is a Negro, the executive council is made up entirely of Negroes, the architects were Negroes, the health and military departments are manned by Negroes, etc.

At Tuskegee Institute, with its self-governing community of Greenwood and the nearby Negro Veterans Hospital is a great demonstration of Negro potentiality. Dr. Eugene H. Dibble, also a Negro, is Superintendent of the Hospital. The bed capacity of this Hospital is 1,498. Among employees are: 25 Physicians; 2 Dentists; 67 Negro Nurses; 257 Attendants; 93 Dietary employees as well as administration officials, technicians, clerical employees, custodial employees mechanics, laborers, gardeners, janitors, maids, chauffeurs, laundry help, etc.

Here is the most outstanding example of racial contribution on a large scale. This facility is manned and managed from top to bottom, every one of the 621 employees, by Negroes. Thus the U. S. Veteran Facility at Tuskegee makes two outstanding demonstrations. One, that Negroes have managerial ability for large projects, the other, that even in the deep South such projects can develop and function.

Here is an opportunity for the Negro in medicine to make his racial contribution *and these men are doing just that.*

There are in the U. S. A. approximately 130,000,000 people. Of this number approximately 13,000,000 persons are Negroes and of this number there are 5,000 Physicians, 1,800 Dentists, 7,000 registered nurses. All of these have their rightful place in the present Defense Program.

Uppermost in our minds and hearts today is grave concern for the United States as a whole and in this crisis we feel that no group should ask for more, nor expect less than the common lot of all. In the past, however, experience has taught Negro members of the medical profession that their long untarnished records of loyalty and faithfulness have not borne the fruit of the more abundant life accorded other citizens, nor have they had privileges of bearing their share of the responsibilities, nor rewards of full citizenship.

To continue past practices of discrimination at this time would not only be a grave injustice but a democratic farce.

INTERRACIAL CONFERENCES

I have been informed, the first conferences at which the possibility of an interracial movement in the South was discussed, were held in France soon after the Armistice was signed.

I do hope representatives from the Catholic Interracial Council will be sent to attend yearly Interracial Conferences at Tuskegee Institute, the center of many important meetings of Southern white people and representative Negroes to advance the cause of interracial understanding and good-will. Most important among these movements, has been the work of the Commission on Interracial Cooperation. A Northern Catholic representative attending such a Conference would give forward looking leaders of the white South their best opportunity to cooperate in uniting the races in movements for bringing about better conditions based on justice, mutual understanding and good-will.

The powerful influence of Tuskegee's President, Dr. Patterson with thoughtful white people goes deeper than confidence. His aim seems to be to show the Negro all that is best in the white man, and the white man all that is best in the Negro. When it is realized that about 85% of Negroes in the United States live in the South and that Tuskegee Institute is located in the heart of that extreme South Central region where the Negro population has been the most backward, and in relation to the whites, the most numerous, some conception may be gained of Tuskegee's opportunities for influence. The Institute has been and is now in the forefront in dealing with rural Negroes—and in the South, Negroes form more than 25% of the total rural population.

In considering the position of Tuskegee Institute in the South it should be noted that it stands alone among the Negro institutions of early foundation in representing a movement that developed from within, not from without. It was brought into being by the *State of Alabama*, itself, with the help of representative white and colored citizens in that locality. This historical fact gives it a position of influence which is of inestimable advantage in helping create a sound public opinion in the South on all matters connected with the race problem. Booker T. Washington was right when he said, "There is no defense or security for any of us except in the highest intelligence and development of all."

There are four things Tuskegee Institute supplies the lower South in a unique degree:

1. It is a teaching Institution, designed to give vital education for Negro leadership, especially in rural regions.
2. It is a laboratory for experimentation and research in the field of the Negro and his problems. Nowhere else can one who wishes to study the rural Negro at first hand get so much information as here.
3. The Institute is directed and entirely taught by Negroes.
4. It is the radiating center for Negro advancement and better race relations. The conferences of Negroes, and of white people and Negroes here, on various matters affecting the Negro have been extraordinarily valuable. They have taught the educational world of four continents the great gospel of Interracial good-will. The words of the Founder are immortal: "I will let no man drag me down so low as to make me hate him."

I have stated the fundamental principles upon which Tuskegee Institute has been built up. These have helped to give the South confidence in the movement to educate the Negro and have helped to give the Negro confidence in himself as an American to develop and to play a useful part in their American life. It is well to remember an Anglo-Saxon is an Anglo-Saxon; an Oriental an Oriental, and, a Negro a Negro. *But*, it is far more important under these and all circumstances to bear in mind that men of the white, black and yellow races are first of all human beings.

Therefore, more can now be accomplished in matters involving Negro rights and Negro progress by emphasis on the constitutional rights of all our citizens and on human justice, rather than by stressing too much the rights of any one group, although there are times when the latter is still necessary.

A word in closing about Dr. George W. Carver. Probably his most effective teaching is through his fine example and his straight forward simple talks to Tuskegee students. With his clear-thinking mind and lovable personality he is a source of real inspiration to each student. These students are most ideal boys and girls, all, most anxious to become leaders, pin themselves down to study without coercion. Several of Tuskegee's staff go back to Booker T. Washington's time—a fine tribute to their loyalty to him and his successors.



PLAYS And A Point Of View By THEOPHILUS LEWIS

THE ROLE OF WOMEN

The most encouraging development in the Catholic interracial movement is the astonishing interest shown by Catholic women. The movement has attracted women of practically all occupations and conditions of fortune: business women, social workers, nuns, nurses, teachers and housewives; undergraduates in girls' colleges and women with doctor's degrees; women who contribute their widow's mite of good will and philanthropists who open their checkbooks at critical junctures; women who are ready to spend themselves in the cause of interracial amity, willing, even eager, personally to undertake delicate missions of interracial adjustment. Women have contributed so much enthusiasm, energy and service, given so much of themselves, that without their support, it is safe to say, the Catholic interracial movement would still be in its formative stage instead of a vigorous and challenging field of Catholic action.

It is not quite accurate to refer to the interest of women in Catholic interracial action as a development. Women have been conspicuous in the movement from its birth. It would be closed to the facts of record to say that Catholic inter-

racial action developed from the interest of Catholic women. The Manhattanville Resolutions, an early landmark of the movement, was drawn up by the undergraduates in a woman's college. Those resolutions are the clearest statement of policy, the closest thing to a constitution, that has been evolved by Catholic interracial action. If that fact marks Catholic interracial action as an essentially feminist movement it means only that our movement is fully in line with the American way of life.

The most conspicuous fact that distinguishes European from American civilization is that Europe is a man's continent while North America is a man-and-woman's continent. American husbands and wives pioneered as partners, fought the wilderness together, broke the plains together. When they had won a homestead from forest or prairie, they frequently shouldered rifles side by side to defend their cabin and ploughed fields from marauding Indians. The early American woman ploughed beside her man, reaped beside him and often fought beside him. In the meantime she performed her biological function of bearing and rearing children. She changed diapers and wiped noses and, as Abe Lincoln's stepmother, taught her offspring to read and count. She was also, as Edna Ferber shows in her great novel, "Cimarron," the custodian of whatever culture the family brought from more polished lands. I have a vague impression that the more important ethnologists assert that women are the source of all human culture. My impression may be wrong. If it is, it can be proved by history that American civilization, west of the Ohio Valley, is rooted in the virtue and toughness of the early American woman.

It is a significant fact that the American farm woman ploughed *beside* her man. That means she was not pulling the plough, as was often the case in Europe. The peasant woman in Europe was frequently reduced to the status of a beast of labor. The American farm wife was her husband's partner in toil. On the higher levels of society, Europe has never quite rid itself of a Levantine attitude toward women. In Continental Europe the refined woman is a sort of super-luxury whose function is to give a man of importance heirs, advertise his affluence by wearing expensive clothes and jewelry and to divert him in his hours of leisure. The European woman, with some notable exceptions, of course, is either a drudge or a parasite.

In contrast, American women are men's comrades in useful toil. After the passing of the frontier era women diverted their energies to improving the social structure of the nation. Having solidified her position as the executive head of the home, woman began to enlarge her influence in public affairs. It is difficult even to imagine what the Abolitionist movement, for instance, would have been without those two stirring documents, Uncle Tom's Cabin and The Battle Hymn of the Republic, both from the pens of women, not to mention the thousands of women who lectured and agitated and raised money for the cause. Nor will American Negroes ever be able to estimate how much of their progress they owe to the thousands of white women who went South after the war to instruct an illiterate race in the rudiments of education.

Negroes, with a few exceptions which may be counted on the fingers of one hand, did not play a conspicuous role in the era of discovery and exploration. Except in the position of her servants, our race did not share in the task of subduing the wilderness and breaking the plains to the plough. But after Emancipation we did have to conquer a frontier, a sociological frontier quite as challenging as the geographical frontier white Americans had subjugated two generations earlier. Black Americans quickly discovered that the freedom that had longed for and prayed for was not an unalloyed blessing. While they were slaves their owners had housed, fed and clothed them, conceding, of course, that clothing meant tow-sack shirts and any kind of breeches that could cover their middles well enough to avoid shocking their master's womenfolks while beholding them. When Emancipation put the former slaves on their own, they had to rent or purchase their own cabins to sleep in, buy their own food, and immediately learned that even second-hand clothes cost money. Many of them wanted to send their children to the schools being run by the white schoolmarm from the North. If the latter did not cost money it at least called for an effort on the part of the family to keep their children in school looking decent according to local standards. The project, the task of adjusting the family to the conditions of freedom, required the combined efforts of father and mother to put it over.

The Negro woman worked beside her man to win a respectable place in American society as the white woman had earlier toiled beside her man to win a home from the wilderness. Her importance in the maintenance of life in pioneer days gave the American white woman a right to demand a say in determining how the social structure of the nation should be built. Thank Heaven, she exercised her right. The important role played by the Negro woman in adjusting her family, and with her family the whole progressive element of the race, to the tempo of American civilization gave her a right to demand a voice in the councils of the race. Thank Heaven, again, she has not permitted her right to be lost by default.

Half of the invested wealth of America, the research men tell us, is controlled by women, meaning white women. A statistical analysis would probably show that women own almost, if not quite, half of the productive business in the Negro world, not taking into account the survivor's interest in home and farm property. Long before Karl Marx began to pore over dusty volumes in the British Museum, Emerson intimated that whoever controls wealth controls society. White women control half of the wealth of their race; Negro women control an increasing share of the wealth owned on our side of the color line. The corollary is obvious. Women will decide the nature of future interracial relations in America.

It is evident that Catholic women intend to have a voice in that decision. Otherwise, it would be difficult to account for their enthusiastic support of the Catholic interracial movement.

AS YOUTH SEES IT

EDITED BY YOUTH

"I see no reason why I should apologize for the fact that I am a Negro, any more than that you should apologize because you are white. Neither you nor I had anything to say about what we should be born." Here, in the words of youth, we have a basic truth simply expressed: a truth which is seldom recognized and still more seldom practiced in interracial conditions.

The above quoted excerpt is from an address delivered at the 12th National Convention of the Catholic Students' Mission Crusade at Rochester, N. Y., by Miss Lois Scherer, honor graduate of St. Frances' Academy, Baltimore, Md., Miss Scherer was one of the three Negroes who addressed the convention on the problem of the Negro.

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It is comforting to note that an entire session of this Youth convention was devoted to the study and discussion of those distinctions and barriers which cut off the Negro from the blessings and opportunities of our civilization and our nation.

When one pauses to realize that the 750 delegates at this meeting represented 800,000 Crusaders from every section of the country, one dares to hope that the doctrine, not only of tolerance but of actual equality in the outlook of the white towards the Negro in this country, will be spread through the contagion of practical, living example.

* * * * *

Another young Negro speaker at the Convention was Miss Jeanetta Lewis, of the Catholic Colored High School, Louisville, Kentucky. In the nation-wide Oratorical Contest sponsored by the C.S.M.C., Miss Lewis was the winner of the Louisville finals, and later competed in the national finals.

Miss Lewis' paper, entitled *Combating Paganism in the U. S. A.*, showed a comprehensive understanding of fundamental Christianity. Following her definition of Paganism, she said: "To us Catholics any form of so called civilization without a true knowledge of religious and moral training is in a sense pagan or a definite trend toward paganism."

Here is the finger of accuracy pointed at the real lack in pagan civilization: lack of a "true knowledge of religious and moral training." Miss Lewis goes on, with a series of conscience questionings, to show how, often, it is the desire for human respect which makes cowards of many Catholics: "because it is not popular, young people of our day are ashamed to talk of religion and high standards of morality in conversations with younger, self-styled, sophisticated groups."

Well might one wish that there were many others as unashamed and unafraid to talk about "religion and the high standards of morality" as this young Negro girl.

It might be well to quote here the concluding statements of two of the four resolutions taken at the close of the Convention, on the subject of the Negro:

Be it therefore, resolved that this Convention deplores any and all measures of policy denying to our fellow Negro Americans the right and opportunity to be of fullest service to their country in the national and world emergency.

Therefore, be it resolved, that this Convention of the C.S.M.C. renew its resolutions of previous conventions calling upon its members to conform their personal attitudes with that of the Holy Father and to exert their influence in Catholic Schools, secondary as well as advanced, that, where legally possible, such institutions be brought into conformity with the mind of the Holy Father by accepting properly qualified Negroes, not only as day but resident students; and, where legal restrictions require separate educational institutions for Negroes, the members of the C.S.M.C. exert their efforts towards securing equal facilities for the Catholic education of Negroes.

* * * * *

Looking back upon this Catholic Students' Mission Crusade Convention, one cannot help but feel a warm hope in the citizenry of the next generation. It is a peculiar fact about intolerance that it finds safest harbor in the minds and attitudes of the young. There is a kind of naked glee in the young, which makes them pounce upon any oddity of color or characteristic or physiognomy in another, making sport of it, until what gradually began as sport ends, too often, by becoming an obsessive prejudice.

Yet, it is also a peculiar fact that the young would take their lessons from others of their own generation. It is not too much to hope, therefore, that the resolutions taken at this convention of young Christophers,—the whole-hearted and natural ease with which white and Negro boys and girls mingled and exchanged ideas and sympathies—will take positive root in the consciousness of a great part of the youth of this country, through contact with the living ideals of these Crusaders.

It is not too much to hope for a generation of statesmen and business-men, teachers and artists and home-makers, whose integrating force will be that of racial and social equality and understanding.

* * * * *

Nor is it too late for any of us who have read these resolutions to adopt them as our own; to make fast in our minds the observation that "neither you nor I had anything to say about what we should be born."

It is not too late for any of us, nor too difficult, to cast aside our cherished prides and prejudices—to re-shape our beautifully molded concept of a brotherhood both painless and undemanding; it is not too late for even the oldest of men to learn the import of true joy.

For, as the Rev. Daniel A. Lord, S.J., said at one of the Youth sessions of the recent Eucharistic Congress: "Through sacrifice, you and I shall bring happiness to the world and lasting joy to our own souls."

—MARGARET MCCORMACK

FROM HERE AND THERE DURING THE MONTH

● NEGRO POLICEMAN GETS PAROLE POST

New York, Aug. 21—Mayor La Guardia has announced the appointment of Police Lieutenant Samuel J. Battle as a member of the Parole Commission, to fill the vacancy caused by the recent death of Lou Gehrig, famous first baseman for the New York Yankees.

Lieutenant Battle, whose appointment as a patrolman on June 28, 1911, made him the first Negro member of the Greater New York police force, will be sworn in as soon as arrangements have been made for his retirement from the department. He became eligible for voluntary retirement in 1936. The unexpired term for which he was appointed to the Parole Commission will expire Jan. 4, 1950. The office carries a salary of \$6,000 a year.

In announcing the appointment, Mayor La Guardia said that the number of youthful Negroes coming into conflict with the law has been increasing lately, so that there was need for the presence on the Parole Commission of some one like Lieutenant Battle, who has been in direct touch with that problem for at least twenty-five years.—*N. Y. Times*

● 1,375 COLORED PILGRIMS VISIT AURIESVILLE SHRINE

Auriesville, N. Y., July 18—About 1,375 Colored pilgrims made the annual pilgrimage from the Greater New York area to the Shrine of the Jesuit Martyrs of North America, Sunday. The pilgrimage was conducted by the Very Rev. Msgr. William R. McCann, pastor of the Church of St. Charles Borromeo and of the Church of St. Aloysius, New York City.

The purpose of the pilgrimage was to pray for the conversion of Harlem to the Catholic Faith. In accordance with one form of the catholicity of the Church, there were three pilgrimages of Italians present. The largest group was brought to the Shrine by the Rev. William Pizzoglio, pastor of the Church of Our Lady of Mt. Carmel, Utica. Polish people made a pilgrimage from Amsterdam and a number of Ukrainian Catholics were present from Watervliet.

● LIFE OF JOSEPHITE BROTHER PUBLISHED

St. Augustine, Aug. 1—The Rev. Joseph F. Murphy, S.S.J., of St. Benedict the Moor Church here, has published a pamphlet outlining the life and work of Brother Alfred Wakeham, S.S.J., a pioneer worker for Colored children at St. Joseph's Industrial School, Clayton, Del. Brother Alfred was stationed at St. Joseph's from 1895 until his death in 1914.

● CHURCH ENTERTAINS COLORED SOLDIERS

Bay St. Louis, Miss., July 21—More than 100 Colored soldiers from the Ninety-First Battalion, Camp Shelby, Miss., spent the week-end in Bay St. Louis at the invitation of the Rev. Joseph Holken, S.V.D., pastor of St. Rose of Lima Colored Church. This was the first week-end convoy of Negro soldiers to the coast. The county W.P.A. supervisor of education and two assistants helped Father Holken in providing entertainment for the soldiers.

● DR. CORNELY APPOINTED TO MEDICAL COUNCIL OF SELECTIVE SERVICE

Washington, D. C.—Dr. Paul B. Cornely, Associate Professor of Preventive Medicine and Public Health at Howard University Medical School, has been appointed to the Medical Council of the Selective Service System.

The duties of the Council are to provide liaison between National Headquarters, Selective Service System, the American Medical Association, National Medical Association, the medical profession at large, and to acquaint these organizations with the medical needs for the most effective administration of Selective Service.

Dr. Cornely received his preliminary education in Detroit. He was awarded an A. B. degree from the University of Michigan in 1928, an M. D. in 1931, and a degree of Doctor of Public Health in 1934.

● CHURCH FOR COLORED IS REPAINTED BY MEN OF PARISH

St. Paul—Colored Catholics of the Church of St. Peter Claver in St. Paul with some assistance from white neighbors have saved the parish the sum of \$400 by giving the church building a badly needed paint job in after work spare time by holding an old-fashioned painting bee.

A committee of parishioners and neighbors headed by Charles Graham undertook to see the task through. Men of the parish volunteered and reported to paint in the evening. Unemployed men took turns during the day.

● O.P.M. CITES CATHOLIC OPINION ON RACIAL PROBLEM AND DEFENSE

Washington, July 22—A digest of Catholic editorial opinion favoring efforts to integrate Colored people into the employment and training phases of the national defense program has been made the subject of a press release by the Office of Production Management.

The comments of nine Catholic newspapers and periodicals are quoted in part and others are mentioned.

● NEGRO FIREMAN GETS PROMOTION

Boston—Climbing into a niche that has been held by only one Negro in the history of Boston's fire department, Percy LeBaron Richardson, of Paul street, was promoted to the post of Lieutenant Monday.

The appointment was made by Mayor Maurice J. Tobin and officials of the fire department, and was hailed by his fellow officers at the Warren avenue fire station as a well-merited tribute to his twenty-one years of service to the department.

BOOKS

A SECOND SPRING: A Commemoration of the Golden Jubilee of RERUM NOVARUM. By the students of Marygrove College, Detroit, Michigan. 1941. 71 pages.

Though slender in appearance this small volume attempts a difficult task. Within its folds are a series of papers, written to commemorate the golden jubilee of *Rerum Novarum*, Pope Leo XIII's famous encyclical on labor, which trace the attitude of the Church toward the laborer, throughout the entire history of her existence. The title suggests the coming of a second spring in the Christian idea of work after the winter of the Industrial Revolution.

The great principles of justice and charity as taught by Christ have, throughout the ages, been the basis of the Church's attitude toward labor. In the early days the poor, the oppressed, and the unfortunate, were dependent upon the Church. Since the dawn of Christianity she has ever been their advocate. She showed men the nobility of work, freed the slaves, and raised manual labor to its true dignity. The early monks lived by the labor of their hands as did the fathers and the apostles. Work to St. Francis was a most perfect form of prayer. St. Thomas Aquinas, the great philosopher, defines the right of private property, of a just price as part of the virtue of justice. While the Christian spirit flourished, the craft guilds of the thirteenth and fourteenth centuries became the first great centers of industrial democracy. With these facts as a background the papers continue to study "the thought and action" of Catholic leaders down to the present. We learn of the achievements of Bishop Von Ketteler, the German Jesuits, Fathers Pachtler, Hanerstein, and Meyer, Villeneuve-Bargemont, Count Albert De Mun, Cardinal Manning, Cardinal Mermillod, and our own Cardinal Gibbons. All these great men championed the cause of the workman and prepared the way for Pope Leo's encyclical. In the final chapters of the booklet one discovers the far-reaching influence of this great pronouncement. It left its mark on the International Labor Organization, on Catholic Europe, and still further on these United States.

The students of Marygrove College should be congratulated on their efforts to commemorate the golden jubilee of *Rerum Novarum*. In *A Second Spring* one will find a comprehensive study of an important subject, accurately compiled, faithful to the underlying theme. This fine project shows that the American Catholic college girl has a vital interest in the problems of this changing world.

—M. O'N.

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